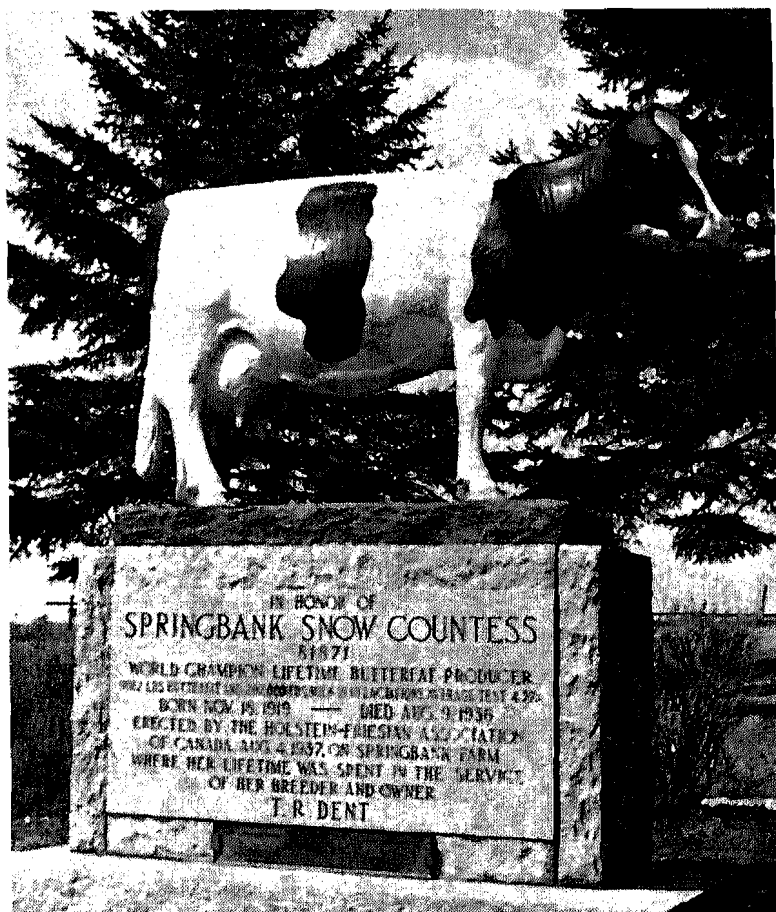


OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

COME AND JOIN US

That's what the Army folk in the picture on the right would like to put over that notice



ON the eastern limits of the city of Woodstock, Ont., is a monument to the memory of Springbank Snow Countess. It was placed there in 1937 by the Holstein-Friesian Association to honour a cow that had set a world record for butterfat production — 9062 lbs. and 207,000 lbs. of milk in ten lactations. That cow is the symbol adopted by Oxford County, marking it out as the dairy capital of Canada. In 1967 the average Canadian consumed dairy products with a total milk equivalent of 866.85 pounds. Certainly that uncommon monument is a symbol not only of the past, but also of the present.

Common to Woodstock and any other city is the cross. Every cemetery has plenty of them — memorials to good men and women who lived useful lives and many still remembered with thanksgiving. Yet the remembrances of only a few survive the centuries.

The cross of Christ looks to the present as well as the past. It speaks not only of a historic event two thousand years ago, when one very good man died a fearful death on the outskirts of Jerusalem, but of the reality of His love, hope, forgiveness and understanding today, available to man here and now. The cross is a symbol of God's attitude and concern for you and me.

For eighty-five years Salvationists in Woodstock have proclaimed the message of the Cross in the district. This weekend they celebrate the anniversary. In these pages you will read about their ministry.



THIS group of Salvationists belong to the Campsie Corps, in the suburbs of Sydney, Australia. Standing at the microphone just behind the traffic sign (which is for vehicles, not people), an Army girl reads from the Bible God's own invitation, personally delivered by Jesus Christ, to all men to enter into the Kingdom of God.

The Salvation Army, too, has wide open doors to any and all who would like to join them in Christian fellowship, worship in a way that is joyful and expressive, or in personal and group evangelism.

AND IF YOU DON'T JOIN US YOU CAN PARTICIPATE IN THE ARMY'S SERVICE TO HUMANITY BY GIVING GENEROUSLY TO THE RED SHIELD APPEAL.

It's all in the Bible

No T.V. Series is Really Original
claims Marion Venables

ARE the names of the plots for the weekly TV serials particularly original? Hasn't the Bible also recorded episodes which could be covered by titles such as "The land of the Giants," "Julia" and "The Outsider."

The children of Israel could not trust God to see them safely through their **Land of the Giants**. Out of twelve spies only Joshua and Caleb were at first willing to enter the Promised Land. The rest frightened the people with the prospects of having to battle against giants.

There have been several episodes of **Mission impossible** recorded in the Bible. How about Queen Esther and her mission to save the Jewish people? Or Paul the Apostle? Through his mission to spread the gospel he faced the kind of things that TV producers dream of.

Then there is **Julia**, a Negro nurse with a racial problem. In the New Testament we have the story of Cornelius, a Gentile with a Jewish (religious) problem. He was the first Gentile Christian convert and the Jewish Christians did not want to accept him into their company.

If it were not for sin to begin with there would be no "Mission impossible" — for with God all things are possible; there would be no "Outsider" — for God is love; there would be no situation like that of "Julia" — for God is no respecter of persons.

There is no problem, no frustration, no situation that cannot find a biblical parallel and Jesus Christ can bring the happy ending to them all.

Mrs. Captain Gary Venables is on the staff of the Toronto Training College.

May 17, 1969

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IN THIS ISSUE



WHAT is particularly significant about the enrolment of junior soldiers (see page nine) is the possible connection with the presentation of retirement certificates (page eight). Naturally someone who gives fifty years' service as a local officer in The Salvation Army must have started rather young.

The influence of devoted workers in this organization can never be measured. Several of these from a typical corps (Woodstock, Ont.) are featured in this issue which coincides with the eighty-fifth anniversary of the commencement of the Army work in that district, and on page nine we refer to a half-century of Army service in Grande Prairie, Alta., one of the many isolated corps far from large Army centres. While these celebrations look to the past, what takes place at them also points to the future, a biblical view of history to which Captain Robinson refers on page four.

Look at Bill Martin's record on page fourteen and think of hundreds of similar stalwarts across the territory. Service to the Army and the community such as is rendered by non-Salvationists like Dr. Wesley (page nine), is also invaluable; and with the Red Shield Appeal now in full swing we would commend the thousands of friends who have been donors for so many years.

Why The Salvation Army?

By the Territorial Commander

2 Timothy 2: 3 — "... that he may please Him Who hath chosen him to be a soldier."

IN a very real sense, the answer to the question "Why The Salvation Army?" is found in the name. "Salvation" expresses the Movement's purpose, "Army" describes its organization and methodology.

The word "salvation" has its origin in the Old Testament, like all other great Christian words. To tear the Old Testament away from the New would be like separating a plant from its roots.

Salvation means deliverance from the power of sin, and in its broadest definition indicates a wholeness of life that relates to the total person. The news of salvation finds its ultimate expression in the gospel which speaks of Christ's death for all men, His resurrection and ascension. Through faith in Him, healing pardon is granted and thus the way is open for a person, now free of guilt, to become whole, the kind of complete person God intended. This is what Jesus meant



Spreading salvation by proclamation

when He said "I am come that they might have life, and that they might have it more abundantly."

By virtue of their name, Salvationists are committed to manifest this full salvation, and there are at least three basic ways in which this can be accomplished:

1. By proclamation
2. By fellowship
3. By service

This three-fold cord of Christian witness is strengthened by its indivisibility. The strands are intertwined. It is often difficult to distinguish between them, neither should we try to do so for in the life of the Salvationist they constitute a natural unity.

When spreading the gospel through proclamation, fellowship and service, Salvationists find their supreme example in Jesus Christ, by whose grace and indwelling presence they are enabled to live lives of Christ-likeness. The proclamation He made, the fellowship He established, and the service He rendered were as interwoven as His seamless robe.

At the very beginning of His ministry, so Mark tells us, Jesus proclaimed His programme in precise terms: "The Kingdom of God is upon you; repent and believe the gospel." He called men to repentance and faith. So must we. Here is the heart of the salvation message. We are expected to continue the work commenced by our Lord.

The enduring fellowship Jesus established came into existence as a consequence of the word He proclaimed, and He insisted by His personal example and teaching, that it should

be a serving fellowship. His disciples were bound together by the love and devotion they had for their Master. Surely this must be the binding force that holds together the members of a Salvation Army corps. Jesus sent His disciples out on mission, and so He sends Salvationists on mission. He Himself helped people spiritually, physically and mentally. His gospel of salvation was for the total man. In all this, Salvationists by following their Lord maintain the meaning of their name. They proclaim the living Lord. Their fellowship in the corps is the creation of the living Lord through the presence of His Holy Spirit. Their service should point to the living Lord. Because salvation is of Christ, all that is done in the name of The Army should be Christ-centred.

Surely everyone perceives that the Salvationist's primary concern is to be an evangelist, and that an evangelist is one who brings the gospel, in its healing and redemptive power, to bear upon the whole person. There should be as much evangelism in institutions, or the work of a correctional services officer, as in a corps. For evangelism is expressed through proclamation, fellowship and service.

LET us now turn to the second part of our name — "Army." No hard and fast ecclesiastical structures emerged from the New Testament. Lesslie Newbigin, an authority on Church history, has pointed out that the fundamental form of the churches was laid down in a period of contraction, not expansion, in a time when Christianity was hemmed in by an aggressive Islam, cut off from south and east, with no vision of world evangelism whatsoever. Thus the ministry was conceived largely in pastoral terms, a ministry for a static Church. The important thing was the care of the flock, not the witness to the world.

William Booth was, in his day, a revolutionary in the realm of religious organization and methods. He saw his followers as an army marching into the world to evangelize by pro-



A serving fellowship

clamation, by the creation of fellowships called corps, and by service to all men in the name of Jesus. He wished his Army to be capable of rapid adaptation to any conditions it might face. He was led by the Holy Spirit to design it, not for comfortable pews but for uncomfortable challenges. He structured it for frontiers, and the frontiers were not geographical, but spiritual, moral and social. The concept of a salvation soldier fighting the powers of darkness is bibli-

Continued on page six

...but for the TV commercials

a Woodstock (Ont.) Salvationist tells the story of his conversion.

MY name is Norman Turnbull. I was born and raised in the city of Newcastle, England. My childhood was quite normal. I attended church and Sunday school and was confirmed at the age of twelve. Unfortunately I do not remember that this ceremony had very much spiritual meaning to me; although I had prepared for it for some time. I do recall that as I came to the age where I could choose for myself I discovered that I had no guilt whatsoever in turning my back on the church, because to me it had little meaning. I knew nothing of any personal relationship with God. As I grew older I became aware of a deep desire to be able to communicate with God, but it was not until I came to Canada with my wife and children that I discovered Jesus Christ as my Saviour. This experience of communicating with Him became real to me. Here is the story of my conversion.

We arrived in Toronto and settled into our new home. We wanted to find a church where our children could attend Sunday school. This was a problem! I well remembered my own youth, and as a result here in this new country I didn't know where to begin to look. We entertained Mormons and Jehovah Witnesses in our home as we sought for a faith in God . . . but the answers never seemed to come.

Living in Toronto I had become an ardent supporter of the Maple Leaf hockey team. One night my son and I went to visit my sister, with the purpose of watching the play-offs on television. During the intermission between the second and third periods I turned the channel, to get away from those dreaded commercials, and I discovered some very beautiful singing. I sat for a moment

to listen, and soon found myself glued to this channel as Billy Graham began his sermon. My son suggested I should turn back to the hockey match as it was a most important one. I'm afraid that, to his disappointment, I could not take my eyes or ears off Billy Graham, and soon tears came to my eyes as the Holy Spirit entered into my life and revealed to me for the first time that Jesus Christ was indeed the One I had been seeking.

The next morning at work I found myself wanting to talk to someone about Jesus, but the only person I knew attended church regularly was my employer. Somehow, through talking about television, I found myself asking him if he had seen Billy Graham the previous evening. In the conversation that followed he asked me if I would like to take my wife and family to visit his church on Sunday morning. I accepted the invitation willingly and the next Sunday, for the first time in my life, I sat in church and felt the presence of God. We attended the services for the next three weeks, and although I continued to feel the presence of God I didn't make any real spiritual decision. Then one evening we were sitting talking about our feelings when the pastor, the Rev. Raymond Dietz, called on us. We told him how we felt and of the longing in our hearts. That night in our living room my wife and I accepted Jesus Christ as our Lord and Master.

The weeks passed and our new relationship with Jesus Christ became increasingly precious to us. Then one day I was confronted with a situation that frightened me. I was to be relocated in my work as a dental technician. This meant I would have to



NORMAN TURNBULL

leave Toronto and our church that now meant so much to us. I was filled with fear. Would I lose my new-found faith? We moved to our new home and, as I had feared, for a few weeks we attended no place of worship. Then one Saturday evening my wife noticed in the press that The Salvation Army was holding an outdoor service at a shopping plaza not too far from our home. We decided to attend. We sat in someone's car that Sunday evening and made a thrilling discovery. We found that the presence of God was here also, just as we had experienced in the church of our spiritual birth in Toronto. We attended regularly and ultimately expressed our desire to associate ourselves with The Salvation Army as members. Today, our home consists of four senior soldiers and one junior soldier, all rejoicing in our faith and trying to serve our Master.

You know, I can't remember what *did* happen in the hockey game that night, but I do remember what happened in my own life. How could I ever forget it?

The letter of the law

THE simplest truths are often the hardest to understand. We all know that Christianity means life, yet we persistently regard it as a legal system to which we must give our obedience. Most of us are so accustomed to think of law as something we must obey that we tend to carry the same conception into the "law of God." As long as we keep within the law we feel we are all right. If the law is faulty, or if we can legitimately evade it we may still feel justified.

In the same way we feel that if we go to church and say our prayers and give to charity and are decent citizens we have fulfilled the requirements of God. But it is not so. We can fulfil all these requirements and be irritable, and sorry for ourselves, and proud, and ambitious. We forget that these definitely cut us off from God, and therefore from life, as much as if we stole or committed some other flagrant breach of the law.

God is life, and anything which cuts us off from God cuts us off from life. We may not be found out by those around us, but we are found out by God, and the result is a restricted and impoverished life. Every time we do the God-like act or think the God-like thought or say the God-like word, even if no one sees or hears, we take a step into life. Legalism is death. Christ is life. We must live in Him to find life.—D.K.

These too help the Army's work

Red Shield Treasurer
William Knowles,
Woodstock, Ontario



FOR over 100 years The Salvation Army has sought to minister to the needs of humanity in the name of Jesus Christ—a ministry shared by many people. Some wear a uniform and are quite easily identified with The Salvation Army. But there are others who serve in our ranks; they wear no uniform and play no musical instrument, but they do serve! These people are citizens of our communities whose concern is much with the work of the Army.

Mr. William Knowles of Woodstock, Ont., is such a person. This year will mark the twenty-first occasion that he has served as campaign treasurer for the Red Shield Appeal in the city of Woodstock. Last year he retired from his position as manager of a branch of The Canadian Imperial Bank of Commerce in that city; but, to quote him, "My association with The Salvation Army is the last thing I will relinquish." Such is the spirit of many citizens across Canada. During May, Red Shield month, we acknowledge the help of men like Mr. William Knowles.

Danger and Deliverance

Chapter twenty-nine

THE dual themes of danger and deliverance are again evident in Isaiah 29. Although Jerusalem would seem to be enjoying a period of quietness and security at the time when this passage was proclaimed, the prophet indicates that she too would experience something of the Assyrian storm which was raging in Samaria and the Northern Kingdom. Unfortunately the people of Judah continued to be blind to the revelation of the Lord and felt that they would emerge victorious because of their secret alliance with Egypt.

Isaiah tried to point out that such an alliance was not necessary nor was it desirable. His advice merely caused them to go underground with their plans and seek to keep the alliance a secret from the prophet and God Himself. It was probably because of his despair with the defiance of the Jews that the prophet concluded this chapter by referring to a future day of deliverance when the people would fear and rejoice in the name of the Lord.

Distress and Deliverance (Isaiah 29: 1-8):

Isaiah addressed Jerusalem by the name *Ariel* which means the *hearth of God* and is applied to the Holy City because the altar of burnt offering was located in the temple there. He pointed out that year after year offerings were made on this temple altar, but that soon the whole city would become an altar covered with blood as judgment would come upon the land. The people would be so beaten with defeat that their voice would *whisper like a ghost from the earth where (they) lie buried* (Isaiah 29: 4). It is thought that this refers to the idea in Isaiah's day that the souls of the dead uttered a peculiar low sound. Similarly the people of Judah would be like dead men because of the siege of Assyria.

However, after this period of danger there would come unexpected deliverance as suddenly the Assyrians would be *driven away like chaff before the wind . . . And all the nations fighting Jerusalem will vanish like a dream* (Isaiah 29: 5, 7). The prophecy reached actual fulfilment when Jerusalem escaped final destruction by the Assyrians and overnight the enemy's dream of victorious conquest was brought to an end.

Spiritual Blindness (Isaiah 29: 9-14):

Isaiah assured the people of Jerusalem of their deliverance from the Assyrians in order to discourage them from carrying through with the proposed Egyptian alliance. The people apparently ignored the message and became blind to its meaning.

Such persistent rejection of God's revelation and the illumination of the Holy Spirit results in the Lord allowing a nation or an individual to continue indefinitely in this self-chosen direction: *You don't believe it? Then go ahead and be blind if you must* (Isaiah 29: 9)! It is almost as if the Lord seals the desire of such people not to see His revelation and makes them unable to see it: *The Lord has poured out upon you a spirit of deep sleep. He has closed the eyes of your prophets and seers* (Isaiah 29: 10).

This spiritual insensitivity is often caused by an unwillingness to obey the Lord's guidance along

against the counsel of God in seeking to make a treaty with Egypt. They felt they could keep this alliance a secret from the prophet, apparently thinking that in so doing it would be a secret to God as well.

The prophet declared that it was the height of stupidity to turn things upside down and think that a jar knows more than the Potter or a machine knows more than its Inventor. There is nothing that can be hidden from the Lord who made us and knows us better than we know ourselves. There is no dark activity which escapes His attention. It is impossible to hide from God!

Blessings to Come (Isaiah 29: 17-24):

God not only knows the events of the present. He knows of the future as well and He reveals something of this future to His prophets. He tells of a day when there will be a great change in Judah as the moral wilderness bears the fruit of righteousness (Isaiah 29: 17); when spiritual deafness and blindness give way to spiritual discernment (Isaiah 29: 18); when injustices and evil and violence come to an end



of the present more significant and more closely related to the will of Him who is finally sovereign over past, present and future.

For example, he spoke of the *violent man who fights at the drop of a hat, the man who waits in hiding to beat up the judge who sentenced him, and the men who use any excuse to be unfair* (Isaiah 29: 21). His vision of the future caused him to see more clearly the evils of the present as they were occurring in cruel personal relationships, in the prostitution of justice and in fraudulent business practices.

Similarly, the present-day Christian who is doing something significant for God and the world is often one who has a vision of a better day which contrasts with the sin and suffering and sorrow of his own era. He is one who

Isaiah (12)

with a religious formalism which lacks a personal relationship with God: *Since these people say they are Mine but they do not obey Me, and since their worship amounts to mere words learned by rote, therefore I will take awesome vengeance on these hypocrites, and make their wisest counsellors as fools* (Isaiah 29: 13-14). G. G. D. Kilpatrick points up the contemporary significance of this indictment when he says "There are thousands in our churches word-perfect in the responses; they have memorized the phrases of a devout life and that is the end of it. There is little or no relationship between what is said in worship and what is done in the market place. There is no evidence of the moral passion of a vital faith" (in *The Interpreter's Bible*).

Hiding from God (Isaiah 29: 15-16):

Because they were themselves so blind to a vision of God, the people of Judah thought that the blindness was reciprocal and that God could not see them anymore than they could see Him. The leaders knew that they were going

(Isaiah 29: 19-21); when, just as Abraham was redeemed out of the corrupt Ur of the Chaldees, so a remnant of God's people would come to fear and rejoice in His name (Isaiah 29: 22-23).

In the midst of distress and blindness and perverseness, the prophet could dream of a new day, the day of God's rule and the day of divine blessing. Even more so can the Christian dream

by Captain Earl Robinson

of such a day when *God shall wipe away all tears . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away* (Revelation 21: 4). Such a dream is not escapism. It is the assurance that God is in final control, that history is going some place, that life is ultimately meaningful.

One need only review the impact of an Isaiah on the history of his people and the Judea-Christian world to realize that his dream did not drug him to the realities of life. Rather it caused him to make the moments

sees a future ruled by God in Christ:

I dream of a day, not far, far away,
When in the world of men the love
of God shall be seen,
All tears shall be dried, all need
satisfied,
Where men are warring now the
peace of God intervene.
This dream comes true wherever
Christ is crowned,
His coming stills the storm of strife.
Wherever Jesus reigns there joy is
found,
And hope and peace and love and
life.
I dream of a day, not far, far away,
When in the world of men the love
of God shall be seen.

(from the Salvation Army
Musical Take-Over Bid)



DURING this year 1969 it has been agreed that the emphasis across Canada should be directed to a revitalizing of the prayer life of every Salvationist. Particularly does this apply in the matter of intercessory prayer.

Much could be said, with profit, concerning this matter of intercession. We could speak at length concerning its *priority*. Is it not acknowledged that the ministry of intercessory prayer is of vital importance not only to our Army, but indeed to our world? We could also speak concerning the *problems* that face the person who considers this challenging ministry — and there are many. But let us consider some thoughts concerning the matter of *procedure* one should follow in this type of prayer.

I can remember when, as a prospective candidate, I went to a Candidates' Seminar held at the old training college, 84 Davisville Avenue. In many ways it was a new and frightening experience. This was noted particularly on the Sunday afternoon when we were directed to a private cubicle to spend thirty minutes in personal prayer.

I must confess that I sat on the edge of the bed bewildered. I really didn't know what to do. I

A Partnership in Prayer

CAPTAIN LEONARD PEARO shares some thoughts about the importance of intercessory prayer.

didn't know any procedure to follow. I had never before spent more than five or ten minutes in personal prayer. It was an experience I will never forget. No doubt there are others who feel this same way when we speak of the ministry of intercession.

In the book of Job there is a verse which can prove to be a most helpful guide to those seeking assistance in this matter of intercessory prayer. *O that one might plead for a man with God, as a man pleadeth for his neighbour* (Job 16: 21).

Now as we look at this verse we can see three very definite points that are made concerning this type of prayer. First we see that intercessory prayer must be made *specifically*. The verse says *O that one might plead for a MAN . . .* There is something very important here. You would agree that often our prayers are much too general and somewhat ambiguous. We pray "Lord heal the sick . . . save the unsaved . . . comfort the sad . . . help the discouraged" and so on. I'm not suggesting that there are not times when we should think of the needs of people at large, but let us beware of vague generalities.

The text speaks of praying for a *man*—a specific individual. This is where that prayer list is most helpful. As we take it and look at the written names daily and remember each specifically at the throne of grace, this is pursuing the ministry of intercessory prayer—praying with specific people in mind.

Not only must we pray speci-

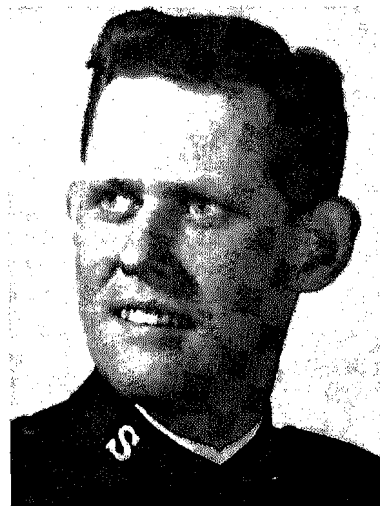
fically, but our praying must be done *sacrificially* as well. Isn't it true that there is a very subtle danger of our prayers becoming somewhat self-centred and isolated to our own personal needs? Again consider our text: *O that one might plead for a man with God, as a man pleadeth FOR HIS NEIGHBOUR*.

Here the inference is that our thoughts and concerns must go outside and beyond the boundaries of our lives to embrace others. Real intercession is to follow the pattern of prayer engaged in by Moses as he prayed for the children of Israel after they had sinned in making the golden calf. Note well his words: *Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written* (Exodus 32: 32).

Here is an excellent example of sacrificial intercessory prayer. Moses forgot himself in his concern for others. Miracles could happen this year in our Army if we were to pray in this spirit. You see, God answered Moses' prayer. *And the Lord said to Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight . . .* (Exodus 33: 17). Yes, God does answer and acknowledge the intercessory prayer of his children, prayers that are offered specifically and sacrificially.

Finally I would suggest that from our text we are reminded that true intercessory prayer must also be offered *solicitously*.

Intercessory praying is not simply casual communing with



Captain Pearo, the writer of this article, is the Commanding Officer of the Woodstock Corps, Ontario.

God. It is something more urgent and fervant than that. The text implies thus: *O that ONE WOULD PLEAD WITH GOD*.

How many people know anything of this kind of praying? I think you will agree that it is one thing to speak or chat with someone. It is quite another to plead with that same person.

To my mind comes a picture of Jesus in Gethsemane just prior to His crucifixion. Luke tells us that Jesus withdrew from His disciples and prayed that the cup facing him should be removed from his lips—that He might be delivered from the impending events. Luke continues (Luke 22: 44): *And being in an agony He prayed more earnestly and His sweat was as it were great drops of blood falling down to the ground*.

This is what it means to pray *solicitously* when a man feels a great sense of desperation and prays the more earnestly, agonizing in prayer. This is true of all those who share the ministry of intercessory prayer.

And so to us comes the challenge to share in the partnership in prayer! Certainly it is of importance. There are problems but there is a procedure we can follow. Remember, let us pray *specifically* avoiding vague generalities. Make your requests to God by mentioning names and use your prayer lists. Pray *sacrificially*. For a time each day, forget your own needs and pray for others. Then finally pray *solicitously*, engaging in desperate, earnest pleading with God. The issues at stake are large and precious indeed.

To us comes the challenge and a promise. *The effectual fervent prayer of a righteous man availeth much* (James 5: 16).

WEEKLY PRAYER SUBJECT

Politicians.

PRAYER: Ruler of the Universe, we commend to Thy truth and wisdom men and women privileged and chosen to govern the nations. Let no thought of personal gain or of party conquest deter their efforts for the good of their own peoples and of the world at large. Grant them courage, honesty and faith.

A Telephone Call

THE Kingdom of Heaven is geared to emergency. Watch, pray and be ready, is good New Testament philosophy.

It was a vital idea when at 3:00 a.m., an anonymous phone call came to the New York Evangeline Residence for Young Business Women.

"I am a nurse" said a voice, "my patient is a Christian in great pain who threatens to commit suicide. He says, however, he will

not act if the Bible shows suicide to be wrong. I need help within ten minutes or it will be too late." Mildred Smith (Mrs. Colonel), Bible student and teacher, was at the other end of the line and was able to call back the information almost immediately.

She was asked not to trace the call. In confidence, however, she believes the man was saved from his own folly.

—Wm. G. Harris

seen and heard

Comments by the
CHIEF SECRETARY

RECONCILIATION

THERE was a glow on her face, a light in the eye, a frank testimony to a complete transformation of life.

It was difficult to imagine this trim-looking person under the influence of drink as she stood on the platform in her Army uniform with its witness to purity of life and service to others.

That afternoon she had been made a soldier at the Harbour Light Centre, in company with others who had known a similar transformation, and all gave evidence that the "last, least, lost and the lowest," can still find that "Christ is the answer to my every need."

In the meeting was the mother and father who had never given up hope for their daughter, but also in the meeting was the husband who was also dressed in Salvation Army uniform.

His transformation had come some time before and when the previous year he had given his testimony his great regret was that his wife was still living the hopeless life of the alcoholic that had been common to them both. Life became so unbearable with a partner so alien to his new outlook that he almost gave up hope of a reconciliation ever being effected.

His friends of Harbour Light made this a matter of prolonged prayer and in spite of seeming hopelessness continued until they had the joy of seeing their prayers answered in the initial recognition of need that brought the wife to the place of willingness to accept Christ as Saviour. Then they persisted in prayer until the strength of a new discovery of spiritual power became the spring of victory.

After the meeting man and wife linked hands in a new-found love, to reconcile the differences of the years in a new love for God that assured the continuance of human affection in purified lives.

The continuing work of our Harbour Light Centres speaks the eternal truth of salvation through Christ that, linked to a programme of rehabilitation, still sees the redemption of the whole man—body, mind and spirit—in a reconciliation to God through Christ. This brings its own reconciliation with family, friends—renews basic human relationships.

Galaxy Delziel

Brantford's Oriental Bazaar



A recent issue of "The War Cry" carried a report of Brantford's Oriental Bazaar. These photos show (above): H.L.S. Mrs. G. Usher handing a "baton" to Mrs. Commissioner C. D. Wiseman at the conclusion of an orientation meeting while (right): members of the singing company and their leader (Eric Hughes) are dressed in oriental garb for their participation in the Japanese and English meeting held during the evening.

Why the Salvation Army?

(Continued from page two)

cal. The Bible represents Christian action as a war against evil in all its varied manifestations. The Founder's Army was biblical, and we pray it shall ever remain so. The principles of Booth's day are valid today.

Do I hear someone saying "That's not a picture of my corps?" Perhaps your corps is inclined to be introverted, caring more about itself and its own organizational structures and personnel problems than about the teeming multitudes who live in the district. Don't forget, however, that a corps is made up of individuals and, if this fault exists, it must exist in the persons who constitute the corps.

The problem of introversion is a perpetual peril. It is even possible to develop new committees in the corps, designed to encourage outreach and stewardship, only to have them bog down in endless talk! There is a very real danger of the Army being talked to death, instead of dedicated to life.

Let us do nothing to weaken the corps. They are distinctive fellowships, part of the body of Christ which is the Church with a capital "C." Into them should flow a continuous stream of people, young and old, to find comfort, strength, salvation and a purpose for life. The adherent system, which so many people seem to misunderstand and which should form a vital element in every corps, can be a means to this end.

To be true to its origin, a corps should possess both the design and the dynamic that will propel it into the life of the community. Let no one adopt a defeatist attitude and say "It can't be done here." No corps should be static. What the Army seeks to do is God's work, and if Salvationists have faith and do their part, He will not fail to do His part. Let us beware of estimating the power of the gospel by the yardstick of our own weakness. Is it not true that failure in some corps is a failure in vision and faith? In others it is a failure to put aside differences and self-concern, a failure to unite behind the imperious claims of Christ who bids us take up the Cross daily and follow Him.

Two things are needed. On our part, dedication. On God's part, the gift of His empowering, sanctifying Spirit. Christ gave the Church its commission at Easter, but the Church did not start to fulfil it until Pentecost.

Songster weekend at Hamilton Argyle Corps

LEADERS of the songster weekend meetings at **Hamilton Argyle, Ont.** (Captain and Mrs. David Luginbuhl) were the Toronto Training Principal (Brigadier Ernest Parr) and Mrs. Parr.

A musical festival was held on the Saturday evening when the Hamilton Temple and Kitchener Songsters united with the local corps brigade and band to provide music. Cadet Linda Bond (cornetist) and Cadet and Mrs. James Lau also participated throughout the weekend. The individual brigades contributed vocal numbers and united for sev-

eral items including *The Hallelujah Chorus* which concluded the programme.

Sunday afternoon a musicale was arranged in which Brigadier and Mrs. Parr, together with the cadets, participated. Several young people responded to the Brigadier's challenge in the evening meeting and made public decisions for Christ at the Mercy Seat.

In the fellowship hour which followed, Cadet and Mrs. Lau showed slides of their work with a Salvation Army relief team in Vietnam.

—W. H. Burditt



Lindsay's eighty-sixth anniversary

Field Secretary conducts meetings at historic Ontario corps.

OVER the Easter weekend, Canada's number eight corps, Lindsay, Ont. (Captain and Mrs. Sidney Brace), celebrated the eighty-sixth anniversary of the Army's work in that area. The Field Secretary (Colonel Alfred Simester) and Mrs. Simester, who had been in charge of the corps some years before, led the meetings. Songster Dorothy Stubblings of Oshawa was the guest soloist.

Mrs. Emily Randall, the oldest soldier, and Joy Gilmour, the newest junior soldier, cut the anniversary cake during a corps dinner held on the Saturday evening. Special guests included the Hon. Leslie M. Frost, Chairman of the National Advisory Board,



Participants in Lindsay's anniversary gatherings were (l. to r.): Mayor John Eakins, Colonel Simester, the Honourable Leslie M. Frost and the local Commanding Officer (Captain Sidney Brace).

and Mrs. Frost, Mayor and Mrs. Eakins and the Rev. and Mrs. Pritchard of the local United Church. The Divisional Commander for Mid-Ontario (Colonel William Effer) and Mrs. Effer were also present.

Greetings were brought by a prominent Lindsay citizen, Mr. S. D. MacEachern. Young people of the corps enacted some of the scenes of the Army's early days

in the town and sang Army songs which had been composed by Lindsay soldiers.

Colonel Simester was guest speaker at the community sunrise service on Easter Sunday morning. Breakfast at the hall followed and the Colonel led the day's meetings. Musical support was given by the band and songsters as well as Songster Stubblings.—E.L.

Christian Education Conference

WITH approximately three hundred and fifty delegates attending, a Christian Education Conference was held at Scarborough, Ont. (Major and Mrs. James Tackaberry). Corps from various parts of Ontario and Montreal were represented at this event which was held on a Friday evening and all day Saturday. Leaders of the varied workshops included Dr. Charles Seidenspinner of Ottawa, Dr. Herbert Byrne of Asbury Theological Seminary and Professor Lee Fisher.

Every age group was represented in workshop studies which stressed the importance of Christian education from the youngest child to adult groups. The facilities of the neighbouring Wesley Methodist Church were used in conjunction with the corps building as there were many workshops being conducted simultaneously.

Use of visual aids, modern teaching methods, the ABC directory course, developing vocal and instrumental music were some of the subjects dealt with. Involvement of the whole family, an outreach programme, motivating the students and workers were other aspects of Christian education which were discussed.

An open question and answer period was conducted before the final united session when a panel of the workshop leaders replied to queries from delegates. The Territorial Youth Secretary (Major Joe Craig) and several Divisional Youth Secretaries were present. The Divisional Commander for Metro Toronto (Lieut.-Colonel Arthur Moulton) and members of the divisional headquarters also actively participated in this venture.

The planning and preparation for such an event was coordinated by Scarborough's Young People's Sergeant-Major, Ray Langfield, together with a team of workers from the corps.

Through the medium of this occasion, many young people's workers had the opportunity to broaden their vision concerning the wide subject of Christian education.



Winterton's 77th!

Taking part in the Winterton anniversary meeting were (l. to r.): Lieut.-Colonel Arthur Pitcher, Brigadier and Mrs. Abram Pritchett, Mrs. Captain Hiscock and Captain Lorne Hiscock, who is welcoming the Provincial Commander.

UNDER the leadership of of the Provincial Commander (Lieut.-Colonel Arthur Pitcher), a fourth-generation Salvationist from Winterton, the Winterton Corps, Nfld. (Captain and Mrs. Lorne Hiscock), celebrated their seventy-seventh anniversary.

A youth rally and a citizens' rally were features of the weekend in which the Provincial Secretary (Brigadier Abram Pritchett) and Mrs. Pritchett together with Donald Pitcher participated.

Five junior soldiers were en-

rolled by Lieut.-Colonel Pitcher during the Saturday evening meeting. Musical items were presented by the timbrel brigade and young people's vocal groups.

The Rev. A. Torrance, of the local St. Luke's Anglican Church was among the special guests for the Sunday afternoon rally. Members of various fraternal organizations were present for this event.

Five young people were sworn-in as senior soldiers in the evening meeting and Donald Pitcher, guest vocalist for the weekend, sang before the final message. Twenty-five people knelt at the Mercy Seat.

1969 Salvationist Youth Service Corps

The following young people have been accepted for service in the 1969 Salvationist Youth Service Corps.

NAME	CORPS	COUNTRY
Leona Tackaberry	Scarborough	Ceylon
Linda Goldie	London South	Ceylon
Lois Gray	Scarborough	Kenya
Betty McRae	Mount Hamilton	Kenya
David and Jean Moulton	Kitchener	Calcutta
Joan Gillingham	Wychwood	Hong Kong
Lorna Rogers	Montreal Citadel	Hong Kong
Edward Telford	Owen Sound	South Africa
David Rideout	Bishop's Falls	South Africa
William Vallier	Ottawa Citadel	Singapore
Ernest Eason	Etobicoke	Singapore

South Burnaby weekend retreat



A weekend retreat for Salvationists of the South Burnaby Corps, B.C., was held at Miracle Valley. Studies brought by Captain Donald Kerr were based on the personality and presence of the Holy Spirit. Seen with corps comrades are (front row): the Commanding Officer (Captain Wesley Wiseman), Mrs. Captain Wiseman, Mrs. Captain Kerr and Captain Donald Kerr.

Territorial Commander conducts meetings at two Toronto centres

visits made by Commissioner and Mrs. Wiseman to Bloor Central Corps and Greenwood Corps.

WEEKEND meetings were conducted at two Toronto centres by the Territorial Commander (Commissioner Clarence D. Wiseman) and Mrs. Wiseman.

Three faithful Salvationists were honoured at a special retirement dinner on the Saturday evening at Bloor Central (Major and Mrs. Arthur Shadgett). Deputy Bandmaster Wicksey has served forty-three years as a local officer, holding such positions as Scoutmaster, Young People's Sergeant-Major and Songster Leader.

His wife, Y.P. Record Sergeant Mrs. Wicksey, has given fifty years' service including such positions as Publications Sergeant and Y.P. Treasurer. Corps Treasurer Ken Nowell presented the couple with a picture and spoke of their influence upon the lives of the young people of Lisgar Street Corps, many of whom are now serving as Salvation Army officers in Canada and overseas.

Corps Sergeant-Major Fraser served forty-five years as bandsman and Corps Treasurer at Lip-

pincott Corps. Unfortunately Mrs. Fraser could not be present but a dinner and some flowers were sent over to her home where a soldier of the corps was staying with her. Recruiting Sergeant Wayne Harper presented a picture and spoke of the Christian leadership given by the Sergeant-Major through the years.

Commissioner Wiseman presented the retirement certificates. In his message the Commissioner spoke of the harmonious linking of the three corps into Bloor Central and of the excitement in building this new corps.

The Divisional Secretary for Metro Toronto (Brigadier Harold Sharp) and Mrs. Sharp accompanied Commissioner and Mrs. Wiseman for the weekend. In the morning, seventeen people knelt at the Mercy Seat making decisions for Christ, including nine young people.

That evening, Commissioner and Mrs. Wiseman conducted the salvation meeting at Greenwood (Captain and Mrs. Philip Williams). An overflow congregation attended the meeting which featured Newfoundland choruses. Lynn Cummings, granddaughter of Commissioner and Mrs. Wiseman, sang a solo.

Following the Commissioner's message, eight people made decisions for Christ.



Holding their retirement certificates and pictured with Commissioner and Mrs. Clarence Wiseman are (l. to r.): Deputy-Bandmaster Reginald Wicksey, Record Sergeant Mrs. Wicksey and Corps Sergeant-Major Allison Fraser.

Chief Secretary's tour of Nova Scotia

FIFTY members of the Halifax, N.S., Kiwanis Club listened to the Chief Secretary (Colonel Geoffrey Dalziel) as he spoke on the work and purpose of The Salvation Army. This was the beginning of inspection visits and meetings on the mainland of Nova Scotia.

While in the city of Halifax, Colonel and Mrs. Dalziel visited the various social institutions as well as inspecting the recently acquired property on which the new hall for Dartmouth Corps will be constructed. During his tour of the Grace Maternity Hospital, the Colonel conducted a chapel service for the nurses and staff members.

Officers of the division gathered in two centres for councils, one being held in Halifax and the other in New Glasgow. Mrs. Colonel Dalziel was guest speaker at a supper meeting of the Halifax-Dartmouth League of Mercy. Commissions were presented to League of Mercy Secretary Mrs. E. Smith and assistant Secretary Mrs. Captain Howard Moore.

TV viewers in the Halifax area and throughout most of the mainland of Nova Scotia were able to see and hear Colonel Dalziel interviewed on one of the Halifax stations. The interviewer was particularly anxious to have the Colonel describe the spiritual aims and purposes of the Army.

The Chief Secretary was present for the annual meeting of the Board of Management of the Grace Maternity Hospital and was also able to meet many of the Army's friends who actively support the work.

Salvationists and officers of Halifax, Truro, Kentville, Windsor and Liverpool areas gathered for a united meeting in the Halifax North hall to welcome Colonel and Mrs. Dalziel. The Halifax

Citadel Band and Songster Brigade contributed musical items. In his message, the Colonel urged his listeners to embrace the spiritual values inherent in a life of devotion and service to Christ.

The four corps of Pictou County met in the New Glasgow hall for the meeting in which both Colonel and Mrs. Dalziel spoke. The New Glasgow Band and Timbrel Brigade contributed to the meeting.



When Colonel and Mrs. Geoffrey Dalziel visited Halifax, N.S., the Colonel was guest speaker at the Halifax Kiwanis Club. Here he is seen with the club president, George Benwell, the Divisional Commander for Nova Scotia, Brigadier Leonard Knight (left) and Public Relations Officer (Captain Howard Moore).

United Good Friday meetings held in Montreal

A CITY-WIDE united Good Friday meditation was held in Montreal Citadel, Que. The meeting was divided into sections, each emphasizing some particular aspect of the atonement. This was portrayed in Scripture, song and music provided by the Montreal Citadel Band, Songster Brigade and Singing Company. Other vocal contributions were presented by a brigade of cadets of the Evangelists Session and Mrs. Lieutenant James Alexander.

The Divisional Commander (Brigadier Cyril Fisher) spoke on the personal responsibility of each individual relative to the crucifixion of Jesus Christ. Representative officers and soldiers of various corps and departments participated in the meeting.

Japanese officer speaks at corps anniversary

IN connection with the corps anniversary celebrations at Renfrew, Ont. (Aux.-Captain and Mrs. Alfred Adnum), Major Hiroshi Asano was the guest speaker for a special afternoon gathering. Slides of Salvation Army work in Japan were shown. The Major was accompanied by the Divisional Commander for Quebec and Eastern Ontario (Brigadier Cyril Fisher).

A supper was held in the young people's hall after which Major Asano and Brigadier Fisher left for a meeting at Perth.

Leaders for the weekend meetings were Captain and Mrs. Wilmot Linder. While it is eighty-three years since the Army commenced work in Renfrew, this was thought to be the first anniversary held in a corps building owned by the Army.

Scarborough visits Kitchener

THE songster weekend at Kitchener, Ont. (Captain and Mrs. Clyde Moore), was conducted by Major and Mrs. James Tackaberry and the Scarborough Songster Brigade.

A time of fellowship between the two brigades was held during supper on the Saturday evening, which was followed by a unique programme. The items were announced by four different members of the visiting songster brigade and were grouped into sections. These were: Music of the Gospel, Music from the Scriptures, Music for Worship and Music of Praise. Individual items by members of the brigade were also presented.

The Sunday's meetings were conducted by Major and Mrs. Tackaberry in which the Scarborough Songster Brigade participated in song and testimony.

—Mrs. Mary Brown

Half-century of service at Grande Prairie, Alta.

IN celebration of a half-century of service to the area, the fiftieth corps anniversary meetings at Grande Prairie, Alta. (Lieut-

tenant and Mrs. Donald Wheeler) were conducted by Captain and Mrs. Melvyn Bond of Edmonton, formerly the corps officers.



Head table guests at the anniversary supper held at Grande Prairie were (l. to r.): Mrs. Captain Bond, Mrs. Lieutenant Wheeler, Lieutenant Donald Wheeler and Captain Melvyn Bond.

Mid-Ontario home league rallies

HOME league rallies in the Mid-Ontario Division were held at Oshawa and Kingston under the direction of Mrs. Colonel William Effer. Guest speaker for both occasions was Mrs. Lieut.-Colonel Horace Roberts.

Centring around the theme of partnership, the rallies emphasized the thought of working together with God in worship, fellowship and service. A special welcome at Oshawa was extended to Mrs. Captain Alan Coles of London, England. Items of interest included a scriptural presentation by the Fenelon Falls group, a vocal solo by Mrs. M. Shadgett of Peterborough and moments of remembrance led by Mrs. Captain David Peck of Bowmanville. The presentation of project money was received by Mrs. Colonel Effer and Mrs. Arthur Massey (divisional cashier).

The Divisional Commander for Mid-Ontario (Colonel William Effer) was chairman for the evening meeting in which a descriptive presentation entitled *The Search* was featured by the Peterborough Drama Group. This was directed by Mrs. Lieut.-Colonel

Harold Ritchie (R). The Oshawa Band and Byersville Home League Singers contributed musically.

Features at the Kingston rally included a brief humorous presentation by the Tweed delegates, a quartette from the Kingston Home League who read from the Scriptures and a testimony by H. L. Secretary Mrs. Robert Lane of Belleville. Mrs. Captain Ray Piercy of Picton led in moments of remembrance honouring those members who were promoted to Glory during the past year.

The Divisional Commander also piloted the evening meeting when Kingston Band gave musical support. The divisional shield award was presented to the Trenton Home League who had made the most progress during the past year.

An acrostic on the theme of partnership was presented by the Kingston League. Mrs. Lieutenant Eugene Pyne of Campbellford gave a personal testimony and Captains Diane May, Shirley Rowsell and Barbara Williams also participated.



The Everett family of Digby, N.S., presented a flag in memory of the late Mr. and Mrs. James Everett, early-day Salvationists of the Digby Corps. Corps officers are Captain and Mrs. William Bowers.

Members of the home league catered for the banquet on the Saturday when the oldest member of the league, Mrs. Carrie Kring, cut the anniversary cake. A programme followed the supper in which the Dawson Creek Timbrel Brigade participated. The Rev. and Mrs. Cornish of the local Zion Gospel Temple were present and members of their family contributed musical items.

Memories recalled

During the meeting several of the older soldiers testified and recalled memories during the past years. Letters had also been received from officers who had been stationed previously in Grande Prairie.

Captain and Mrs. Bond conducted the Sunday school as well as the Sunday holiness and salvation meetings. In the morning, the infant daughter of Lieutenant and Mrs. Wheeler was dedicated to the Lord.

The weekend concluded with a fellowship hour in the evening.

Well-attended Easter meetings at Willowdale

LOCAL churches participated in an Easter sunrise service which was conducted at the Towne and Country Mall, in Willowdale, Ont. (Captain and Mrs. David McNeilly) by the local corps. Breakfast, served by home league members, followed.

Extra chairs had to be brought in to accommodate the number of people attending the Sunday morning meeting. Preceding the evening gathering, the band held an open-air meeting at a high-rise apartment complex. That afternoon, some of the corps musicians participated in the monthly musicale held at Earls Court.

A crusade was recently held at Willowdale under the leadership of the Rev. Sidney Cox. A number of personal decisions for Christ were made during this time.



Nine people were sworn-in as senior soldiers of The Salvation Army on Easter Sunday at the Willowdale (Toronto) Corps. Captain David McNeilly (extreme left) is the Commanding Officer at this centre of community outreach, located in Toronto's well-populated northern suburbs.

Brantford's corps cadets

CORPS cadet weekend was held at Brantford, Ont. (Captain and Mrs. Harding Beckett) with Major Margaret Green as the guest speaker. Corps Cadet Sergeant Sandra Noakes led the meetings, assisted by Corps Cadet Counsellor George Laskey and acting assistant Corps Cadet Counsellor Robert Wratten.

A musical programme was held Saturday evening featuring the corps band, a vocal quartet from Brantford Christian Youthtime, Major William Brown (euphonium soloist) and the Galtones. Corps Cadets Donald Noakes, Hal Beckett and Bandmaster George Homewood formed a cornet trio. Major Green chaired the programme which was followed by a gospel hootenanny in the young people's hall.

The corps cadets participated in the Sunday's meeting, with Kay Beckett and Donald Noakes giving talks in the morning and evening respectively.

An afternoon meeting was led by the Brantford Corps Cadets at the Six Nations Outpost. Several young people knelt at the Mercy Seat at the conclusion of the afternoon gathering.

Plaque given at Concord



The Chief Secretary (Colonel Geoffrey Dalziel) presented a plaque to Dr. W. R. Wesley, Thornhill, Ont. in appreciation for ten years of medical service to the staff and boys of the House of Concord. Presentation was made during the recent annual dinner.



Part of the varied ministry of The Salvation Army is shown by these pictures. TOP LEFT: Radio ministry conducted in India over the Far Eastern Broadcasting Station in Manila by the Saarbo Singers formed in Bombay by Major Douglas Kiff. Mrs. Captain Dudley Coles (front row right) is a Canadian. RIGHT: Ministry to the sick. Patients of the Army's nursing home "Zuid-hoorn" enjoy a week's cruise through the Netherlands many beautiful waterways. LOWER LEFT: Ministry to those in need. Proceeds from this refreshment booth at the Argentine Rural Exhibition in Buenos Aires went towards the Army's social services in the city.

Some Facets of Army Ministry



Children of Singapore

by Captain Kitty Kreuger

SHE lived with her mother and three brothers in a tiny cubicle on the ground floor of an old warehouse; it was pitch dark, ill-ventilated and furnished with two plank beds. Her father had deserted the family some months before; her mother was ill with tuberculosis. The rent was \$30.00 a month; the family income \$10.00.

Mother had done her best to support her little family, had pawned her few pieces of jewellery and borrowed from friends, but the rent was already ten months in arrears. The child, eight years of age, had never been to school; she spent most of her time scrounging food — and company — in neighbouring houses or on the "five-foot ways" — the narrow maze of alleyways of the Lion City.

Those who cultivated her friendship were anything but friends. They used her to sell opium and smuggle tobacco. She was arrested with some of the drug in her possession and the juvenile court committed her for three years to The Salvation Army's approved home at Pasir Panjang.

That was nine years ago, but as both her parents are now dead and as the rest of her family will have nothing to do with her because she has become a Christian, she remains in the home, one of

the fifty-five children in the Army's care there.

Singapore is an island of extremes. Behind the bustling facade of a busy seaport, there are areas of extreme poverty. Some of the houses — if they can be called that! — are constructed simply by forming the four walls with scraps of tin or wood and surmounting this with a roof of banana leaves. Other districts consist of blocks and blocks of what are called "sit-flats," with not more than two rooms to house a family of ten or more. The whole family sleeps together — father, mother and children — either on the floor or on top of a kind of wooden platform.

There is considerable unemployment and public assistance benefits are not more than \$10.00 — \$13.00 a month, depending on the size of the family. Medical treatment is free to all, but cannot prevent illness due to malnutrition. The case-histories of the children admitted into Salvation Army homes would indicate how widespread this is.

Some who were abandoned and destitute have shown great intelligence and an encouraging response to Christian teaching and influence. Others have been taken into our care to preserve them from moral danger or from health-contamination, as in the instances where parents had contracted leprosy.

Home League Project

REACHING beyond the ever-pressing and demanding situations and problems within their own homes, the women of the Woodstock Home League have a special project. It takes them many miles away and across the barriers of race, colour and creed to a home for boys in Penang, Malaysia.

The home league has adopted two Indian brothers. The boys, Jefferey and Francis Elias, aged eleven and twelve, came into the care of The Salvation Army when their father died of cancer and their mother was too ill to work and support them. The boys now receive good care through the home and are doing well in the English Government school.

Numerous schemes have been used by the home league to raise funds for the support of the boys, including a bake sale, oriental

birthday party and "Penny Penalties" for such things as members' height, weight, shoe size and waist size.

Though happy to be able to aid in the welfare of Jefferey and Francis the home league members realize there are many more like them who are still in need. They remember the words of Christ when He said *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

—Mrs. Gweneth Huddy

A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:

The Salvation Army
Home League Dept.
20 Albert St., Toronto 1, Ontario

●ARMY accent

It's what's inside that matters most

*Corps Sergeant-Major Stanley Cracknell of Woodstock comments
on the pattern of Army worship*

AS one travels through this land of ours amazing transformations are seen to be taking place in the landscape: once-productive farmland now occupied by new housing areas, streets once lined with family homes now giving place to high-rise apartment buildings, some of our civic and commercial buildings being replaced by modern structures, so much so that it is hard to visualize what once was there.

The trend of change is also seen in new church buildings and Salvation Army halls. Some of these places of worship are not recognizable from the churches of yesterday with their graceful spires high above their surroundings. Salvation Army halls no longer have the turretted appearance of days gone by when, indeed, they were called barracks.

When we enter new office buildings or shopping plazas we find that business is still being carried on in much the same way for, with all the outward change, it is the inside that counts. If this applies to profit-making concerns, surely in a much greater way what goes on inside the Army hall is much more important than the outside appearance.

The house of God should be made beautiful and all of us want to see improvement in the appearance of our places of worship; but the danger lies in overlooking the fellowship, the faith, the spirit of thanksgiving and the proclamation of salvation to all men which is the real purpose of the Army's existence. Ought we not to heed the warning in the suggestion that property tax should be paid on church property, the charge being that many fine buildings on valuable land

are sometimes in use only once a week?

Does "the fellowship of the church" include only those who are members? Would the woman whom Jesus met at the well of Samaria be welcome in our midst? Would The Salvation Army have come into being in the first place had not reclaimed sinners been received into its fellowship? If there is a hint of "For saints only" as the invisible sign on the door of our hall it must quickly be replaced with the plain invitation: "Come every soul by sin oppressed."

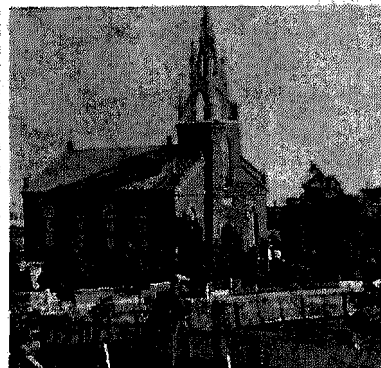
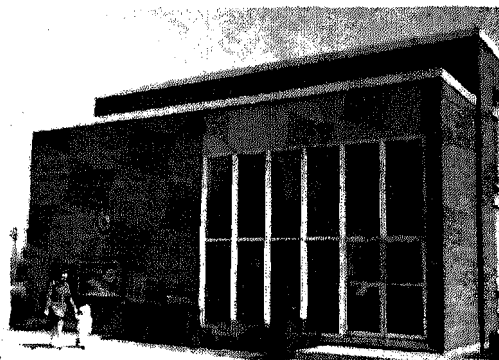
In spite of changes in style of

structure ours should be that same old living faith — not a watered-down gospel version to meet a permissive society, or so sophisticated that it is hardly recognized as the word Paul preached—"The power of God unto salvation."

There are times when Salvationists may like to see a greater reverence and respect for our buildings as compared with some other congregations, but does this mean a doleful worship and a dampening of the spirit of praise? At times the progress from the old barracks to the modern suite of buildings suggests a change of

style from the free-and-easy to a conservative atmosphere, so much so that one wonders if the cymbals and timbrels indicated in Psalm 150 would be welcome.

In Psalm 96 we are enjoined to serve the Lord in the beauty of holiness. Whatever the style of building, it is a place where every Salvationist can worship God in this spirit, with a vibrant, living faith and a joyful heart expression as becoming the redeemed of the Lord; and proclaiming the good news of salvation in the street—as well as in the congregation — must always be the Army's accent.



Three pictures show the changed face of the Army hall at Woodstock: a church built in 1843 is purchased in 1886; its spire is removed in 1912 and a more militant appearance given to its facade; finally (top) a new, contemporary building is erected in 1961.

Two families "off the record"

IN 1962, to commemorate the seventy-fifth anniversary of the advent of The Salvation Army in the Netherlands, a recording of Army songs was issued. The purpose was two-fold: to mark the anniversary and to help raise funds to carry on the Army's work in that land. Many Dutch people, including Queen Juliana, purchased a copy of this recording, thus endorsing the work of the Army. In a sense they followed the suggestion on the sleeve of the record, "Doe wat terug" — which, translated, means "give something back."

One such person was Tony Van Geest, who lived in the city of Uithoorn. He was not a Salvationist but respected the work of the Army and appreciated good music. Three years later he brought his family to Canada, ultimately finding work and taking up residence in Woodstock.

Some months after arriving in this land Tony had occasion to be confined to hospital for a short period. In the same room was another patient, a local officer of the Woodstock Corps. In the conversation that

followed, their thoughts turned to music and ultimately to The Salvation Army. Thus a bridgehead was established and soon contact was made with the other members of the family. At that time they had no connection with any church in Canada, so an invitation was extended to them to attend the local corps. In due course Tony was released from hospital and the following Sunday morning he and his family attended the morning meeting.

Many months have now gone by and the Van Geest family have discovered that their relationship with The Salvation Army could be more than just that of supporting the work and appreciating its music. Now they belong. A few months ago they were officially welcomed into the fellowship of the corps as adherents*. They not only share in the various activities but the chil-

dren attend Sunday school regularly and the family worship together at the morning service. Tony's brother-in-law, along with his family, have also been introduced to the Army and they, too, have claimed it as their church. What commenced with the purchase of a record in Holland ends with two families joining the Army in Canada.



The sleeve of Holland's anniversary record

*While not entering into the commitments made by those who wish to become Salvation Army soldiers, and who are thus eligible for local commissions, all adherents are welcomed as members sharing full fellowship within the Army.

home page

Featuring this week

Mrs. Leta Pittock

Assistant Home League Secretary
Woodstock, Ontario



PATIENCE STRONG in her poem "In the Spring" reminds us of the new birth in the world around us, and at the same time helps us to realize the potential that sometimes lies buried within us.

The world has seen a million springs
But every new returning brings
The same delight, the same sweet thrill
When blossoms blow and songbirds trill.

A seed is buried in the earth. There it lies, a tiny, inanimate speck, not revealing its true potentiality until the forces of nature begin to exert their influence. With the coming of spring each little seed shell starts bursting, giving birth to growth.

It is a fact well known to science that it takes three simultaneous influences to make a seed germinate in the soil. It must have heat, moisture and air; when these three things come at the same time, the long dormant seed instantly springs to life and fulfills its destiny. If one of these is lacking, the seed will never become a plant.

So it is with man spiritually, mentally and physically. The possibilities of greatness are latent in him, but if one of these forces is not developed he will remain as a seed in desert soil, packed with superb possibilities, but barren and fruitless.

A Recipe

HOW would you like some Orange Bubble Bread? Make your syrup first by bringing to boil:

1 cup orange juice
1 tsp. grated rind
½ cup each sugar and orange marmalade
3 tbsp. butter

Now for the bread

Scald 1 cup of skim milk and cool to lukewarm, then combine with
2 tsp. sugar, and
1 envelope of yeast. Dissolve these and then add
2 eggs, well beaten. Set this mixture aside and blend together
3½ to 4 cups all-purpose flour
1 tsp. salt
½ cup sugar. Now cut into this
½ cup chilled butter.

Now mix the two together and knead till smooth. Let rise to double in size. Punch down and cut into 1-inch pieces. Roll into balls. Spread a little more than half of the syrup into an angel cake pan and sprinkle a little toasted coconut in. Now dip the balls in syrup and roll in coconut and arrange in layers in pan with a few raisins scattered in between. Let rise to double and bake at 375 degrees for 40 minutes. Invert and brush with syrup.

No Exchange

CONTENTMENT is a pearl of great price. I came upon this poem the other day and would like to share it with you. It is by Velta Myrtle Allen.

I would not trade my lot in life for anyone's I know,
For in my trial and happiness, I've felt my spirit grow.
I've squelched a tear, and laughed some too,
And done some things that others do.
For through the years I've had so much
Of human love, of human touch,
I would not trade my lot in life for anyone's I know.
I would not trade my day of time for all the years of others,
For even with some heartbreaks, and the pain that sort of smotherers,
I've glimpsed through clouds of dark-est hue

A glorious sight of all things true;
With a silver lining that leads me on
Towards life's sunset, with my work well done.

So I would not trade one day of life for all the years there are,
But keep my chin raised high and firm and my eyes upon a star.

The Head of Christ

WE are all familiar with Sallman's painting *The Head of Christ* but did you know that it was after much sleeplessness that a very vividly clear and impelling picture came into his mind? Immediately he rose from his bed

WOMEN talk

and sketched the picture that was to become a masterpiece. He felt this to be a divine revelation from God and was convinced that it was portrayed in the manner that God willed.

Warner Sallman learned early in life the value of prayer and

trust in God and this was to be one of his greatest assets. The first year of his marriage received a severe testing. Due to tuberculosis of the glands of his neck, Sallman was given about three months to live. When he told his young wife, Ruth, her first remark was "Let's pray about it and let the Lord have His way in the matter."

A remarkable restoration to health came and Warner sensed that God wanted and needed his dedication and so he filled his years with the life of the One who meant so much to him. Is it any wonder that Warner Sallman's painting should have such impact!

If we would fulfil the life God intended for us then we must "Pray about it and let Him have His way in the matter."

Here 'n' there

WHEN washing blankets add a spoonful of ammonia to the water. It keeps them soft and fluffy.

Put woollens into a pillow-case when spin-drying to prevent them becoming fuzzy.

Periodically discard old medicine. Restock first aid basics: adhesive tape, sterile cotton, band-aid brand adhesive bandages, antiseptic, dermicel brand sterile pads, gauze bandages and universal antidote for poisoning emergencies.



ABOVE: Members of the Aijal Bazaar Home League working in the store.
RIGHT: The completed building.

WITH rising prices in the Mizo Hills, India, home league members of the Aijal Bazaar Corps wondered how they could continue to raise money for the motherless babies' home, which is one of their great interests.

They decided to construct a store in the corps compound, undertaking the project themselves. It took two hundred and seventy people eighteen days to erect the two-storey building.



BEFORE
and
AFTER

MAGAZINE features



The northward flight of the Canada goose takes place at the end of March and in April. The routes taken are spread across a wide area and sight of these birds heralds the end of winter.

Bird sounds of the North

by Gilbert G. Faries

Seeing — Driving Relationship

How good is your eyesight?

THE fundamental importance of good eyesight in safe driving is demonstrated clearly in a fact sheet issued by the Canadian Association of Optometrists. It lists visual acuity, depth perception, field of vision, eye co-ordination, night vision and colour vision as the six aspects of vision affecting driving.

The following questions and answers are based on this information:

1. What is visual acuity and why is it important?

Twenty/twenty vision, meaning you can identify a standard letter size at twenty feet, represents the best acuity level. Forty/twenty means you can identify these letters only at forty feet. In driving, visual acuity is the ability to see the traffic scene clearly and in detail, for example picking out in time a darkly-clad pedestrian against a grey background.

2. What is the depth perception and its importance in driving?

It is distance judgment — the ability to accurately judge space, distance and relative speed, very important in passing and stopping.

3. What is "field of vision"?

It is the ability to see at the extreme sides while the eyes are looking ahead—spotting vehicles and pedestrians moving in from the sides and enabling the driver to check traffic approaching from behind by using the rear-vision mirror. A one-eyed driver doesn't lose half his field of vision but must continually turn his head to extend it.

4. What is the importance of night vision?

The driver with good night vision can see well in the low illumination beyond the range of the headlights, see against the glare of approaching headlights and recover quickly from this glare.

5. Are the ordinary eye tests given by licensing authorities adequate guarantees of proper driving vision?

They screen out only the gross vision defects and drivers should have an eye examination at least every two years to be certain their vision is sound.

INDIAN families live in natural surroundings in close touch with wild animals, birds, plants, waterways, weather, wind and tides. An Indian is, therefore, a born naturalist. The wild animals are characterized in bedtime stories which used to be told by memory to the children. Adults liked hearing them, too. These stories were in serial form and seemed to have no ending.

The birds were named by their sounds or habits; to really appreciate these Indian names, one must understand the native tongue. It was commonly believed that when a bird sang at night, unless it was a nocturnal type, the song meant the death of a relative or other bad news.

Indians lived close to the birds in their natural habitat and became very familiar with their calls. For example, birds at migration sound different in spring and fall. You would not notice the difference unless you lived close to them and heard their

sounds daily. As the cold weather sets in, the bird sounds become more excited and flight movements resemble trial flights. The geese and shore birds fill the air with their notes. Only the Indians of the north and people who inhabit the feeding areas really feel the meaning of these events.

Alas! to hear the dying notes and witness the dark lines on the horizon to the south as they migrate, is a moving experience. You can long sense the ringing of their notes in your ears even though they may be miles away. You know that this is a message when winter is very near.

—The Young Naturalist

The world around us

TREES and humans—they share in an interesting phenomenon. It is growth. Humans triple their birth weight, approximately, in the first year, add only 25 per cent in the second year, and drop to an increase of less than 20 per cent in the third year.

Spruce seedlings show a more spectacular relative growth rate, but the relationship is similar: fifty times the first year, ten times the second year and five times the third year.



A place to stay



There is a place to stay at The Salvation Army regardless of age group. ABOVE LEFT: A young woman finds a warm greeting from Captain Connie Green, the Administrator of the Women's Receiving Home in Montreal, Que. ABOVE RIGHT: Brigadier Alfred Bruce chats with an elderly couple who have found comfort and security in one of the Army's Eventide Homes. Donations given to The Salvation Army Red Shield Appeal help in this work of providing a place to stay for those who need it.

The Pulse of Evangelism

"Big John" and others conduct a vital ministry.

STATISTICS relating to the sales of "The War Cry" have been called the pulse of evangelism. It is true that they often indicate the traditional aggressiveness of Salvation Army warfare. Some of the smallest corps exemplify this spirit not only in literature evangelism but in every other branch of their activities.

A unique situation exists in the Mid-Ontario Division where three of the largest corps together top the sales table with 400 and 350 copies.

Of Peterborough's supplies, 75% are distributed to homes and hospitals by the league of mercy and the rest go to the taverns. The town of Lakefield is made the target for the special issues of the Army's papers. The Lakefield Resort Hotel then becomes the headquarters for operations. The manager, Mr. Guy Aiello, has for a number of years entertained to dinner the Salvationists engaged in these periodic "War Cry" drives. Unfortunately he was not available when Brigadier Robert Weddell, the Commanding Officer, took the picture reproduced on this page.

Publications Sergeant Cecil Beverly and Envoy Mary Townsend, the Welfare Officer, relieve the Commanding Officer, Captain June Dwyer, of all responsibility for the Army periodicals at Belleville, which are distributed

to business houses, residences, hospitals and taverns.

Friday is a big night at Campbellford where a three-hour operation covers fifty miles, includes calls at hotels, clubs and private residences and takes in three villages. Lieutenant Eugene Pyne's chief assistant is seventy-two-year-old Bill Martin who has been selling "The War Cry" for twenty years. He is active in every facet of literature evangelism, giving another six hours to this ministry during the week, and is always ready to say the

Mid-Ontario's War Cry Record

Issue dated May 3rd

Peterborough	400
Belleville	350
Oshawa	350
Lindsay	275
Campbellford	225
Whitby	225
Napanee	210
Bowmanville	200
Kingston	200
Trenton	180
Gananoque	165
Tweed	140
Cobourg	125
Uxbridge	120
Port Hope	105
Picton	100
Byersville	75
Fenelon Falls	65
Divisional average per corps	195
Territorial average per corps	193



A happy group of enthusiastic Salvationists of Peterborough who took the Easter "War Cry" to Lakefield, Ont.

word in season, so much so that for many people in the district Bill is The Salvation Army.

The main distributors of "The War Cry" in Oshawa, says Captain Norman Coles, are Brother and Sister William Keel, who regard their work in the beverage rooms as a vital ministry. Recently they took an alcoholic to a Harbour Light centre. "Big John" as Brother John Grant is known in the town, is also an enthusiast. In a beverage room he met a young man who had problems which John was able to help straighten out, and to whom John has given continued fellowship. Now married with four lovely children, the man with his family attends meetings at the corps.

Among the smaller corps of the division which show "War Cry" enterprise, is Whitby. Lieutenant Gordon Foote specially commends the work of Mr. and Mrs. Henry Fulford, James Reid and Edward Carrigan, who re-

spectively visit hospitals, business houses and taverns. The C.O. takes ten copies to the jail.

Colonel William Effer, the Divisional Commander, tells how the corps officer at Tweed noted that a woman drinking in a hotel turned her head away when the Captain offered her a "War Cry." Noting her tears she offered counsel. The woman was glad of sympathy and, outside in the Captain's car, told a sad story of domestic trouble and backsliding to her present hopeless state.

She asked the Captain if she could facilitate a return to her sister. The officer replied that she would be glad to do so, but ought not the prodigal first return to her Heavenly Father? She agreed. Finding a quiet spot, they knelt together. Prayers of repentance brought the joy of God's favour.

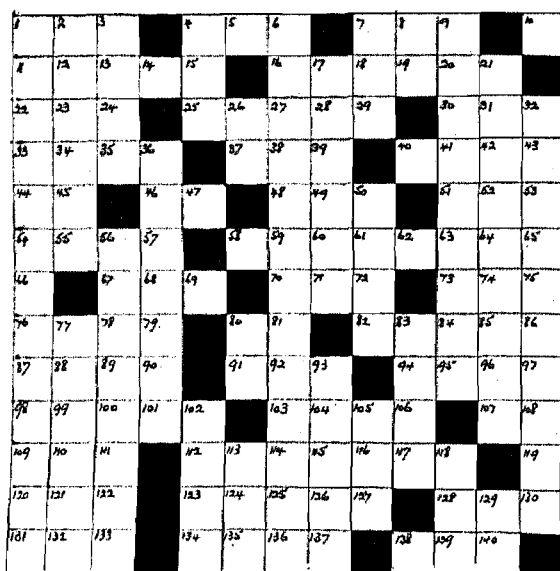
Thus the Army's old strategy of literature evangelism continues to be used by God.

HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.

1. It's Spodel Nothing so valuable, probably, but laid down gently 36 62 73 104 131 31 82 10
2. Engraved depression 11 106 48 55 90 2 120 41



By
Florie
Williams

3. A nut 51 116 78 108 14 30
4. Fellinely youngish 28 88 4 91 79 20 110 63 44
5. Anaesthetic 93 102 38 123 27
6. The magnetic one is a Pole 101 77 15 43 122
7. Harmonious pattern of sound 94 137 40 60 49 19 34 127
8. Alternative 52 97 71 33 111
9. Unsuspicious 42 56 105 1 114 66
10. Robbed 130 140 25 70
11. Lack spirit 99 26 54 132
12. Immature 74 23 47 3 95 103 9 125 32
13. e.g. Eve 87 100 128 17 112 75 50 29 118
14. As far as possible 85 37 53 115 21 107
15. Loathes 138 7 135 129 69 45
16. "He that — not knoweth not God" (1 John, 4) 12 68 124 109 121 83
17. Very little puffed up 81 61 18 134 92
18. Uneasy 84 6 64 117 98 13 136
19. Waters coming in during October? 8 89 67 22 133 65
20. Ontario town or an English county 72 86 16 39 59
21. Lot of Abraham, for example 96 35 76 5 58 119
22. Call her Dot for short 24 46 126 80 139 113 57

Solution on Page Fifteen



Commissioner and Mrs. C. Wiseman

Toronto Training College (Candidates' Seminar), Fri., May 16; Peterborough, Sat.-Sun., May 17-18; Regent Park Centre, Sun. (p.m.), May 25; London South, Sat.-Sun., May 31 - June 1; Cape Breton, Fri.-Sun., June 6-8; Orillia, Thurs., June 12

Mrs. Commissioner C. Wiseman

Toronto (Women's Christian Temperance Union), Wednesday, May 21

Colonel and Mrs. Geoffrey Dalziel

Toronto Training College (Candidates' Seminar), Fri.-Sun., May 16-18; Windsor Citadel, Sat.-Sun., May 24-25; Welland (Colonel Dalziel), Sun. (a.m.), June 1; St. Catharines (Mrs. Colonel Dalziel), Sun. (a.m.), June 1; Brantford, Sun. (p.m.), June 1; East Toronto, Sat.-Sun., June 7-8; Camp Selkirk, Sat.-Sun. (a.m.), June 14-15; North Toronto, Sun. (p.m.), June 15

Colonel and Mrs. Alfred Simester

Woodstock, Ont., Sat.-Mon., May 17-19; Kitchener, Sun., June 8; Owen Sound, Sat.-Sun., June 14-15

Colonel Alfred Simester

New Glasgow, Fri., May 23; Kentville, Sat., May 24; Halifax Citadel, Sun. (a.m.), May 25; Halifax North, Sun. (p.m.), May 25; Shelburne, Mon., May 26; Bridgetown, Tues., May 27; Springhill, Wed., May 28; Charlottetown, Thurs., May 29; St. Stephen, Fri., May 30; Woodstock, N.B., May 31; Fredericton, Sun. (a.m.), June 1; Moncton, Sun. (p.m.) June 1

Colonel and Mrs. Frank Moulton: Collingwood, Sat.-Sun., June 7-8

Colonel Frank Moulton: Halifax Citadel, Sat.-Sun., June 7-8

Colonel and Mrs. William Ross: Greenwood, Sun., May 25; Peterborough, Sun., June 8

Lieut.-Colonel and Mrs. Eric Coward: Toronto Harbour Light, Sun., June 15

Lieut.-Colonel Arthur Moulton: Sudbury, Sat.-Sun., June 7-8

Lieut.-Colonel and Mrs. Wilfred Ratcliffe: Vernon, Sun., May 18; Hillhurst, Sat.-Sun., May 24-25

Lieut.-Colonel and Mrs. H. G. Roberts: Peterborough, Sun., June 1

Brigadier and Mrs. Wyvel Crazier: Woodstock, Ont., Sat.-Sun., May 31 - June 1

Brigadier Thomas Ellwood: Goderich, Sun., June 15

Brigadier and Mrs. James Sloan: Edgewood, Sun., May 25

Brigadier Leslie Titcombe: Brandon, Sun., May 25

Major and Mrs. Joe Craig: Orangeville, Sat.-Sun., May 24-25; Oakville, Sat.-Sun., May 31 - June 1

Major Margaret Green: Napanee, Sun., May 25; Listowel, Sun., June 1; Dunsmore, Sun., June 8

Colonel Alfred Dixon (R): Sault Ste. Marie, Spring St., Sat.-Sun., June 14-15

Colonel and Mrs. William Effer (R): Peterborough, Sat.-Sun., May 17-18

TERRITORIAL EVANGELISTS

Major and Mrs. George Clarke: Bonavista, Sat.-Sun., May 17-18; Twillingate, Mon.-Sun., May 19-25; Lewisporte, Mon.-Sat., May 26-31; Doting Cove, Sun.-Tues., June 1-3; Gambo, Thurs.-Sun., June 5-8; St. John's, Tues.-Sun., June 10-15; Burin, Tues.-Thurs., June 17-19

Captain William Clarke: Prince George, Sat.-Sun., May 17-18; Glen Vowell/Hazleton, Tues.-Sun., May 20-25; Terrace, Tues.-Sun., May 27 - June 1; Prince Rupert, Tues.-Sun., June 3-8; Port Simpson, Tues.-Wed., June 10-11; Canyon City, Thurs.-Sun., June 12-15

Does your library have the following books?

	Hard Cover	Paperback
When the Holy Ghost is Come	1.45	.85
Resurrection, Life and Power	1.00	.65
Helps to Holiness	.75	.70
Heart Talks on Holiness	.95	.55
The Way of Holiness	.90	.45
The Soul-Winner's Secret	1.00	.60

You will find in these books, by Commisisoner Samuel Logan Brengle, both theory and practice relating to the life of holiness.

When sending payment with order please include 15c for 1 book and 10c for each additional book to cover postage and insurance.

THE SALVATION ARMY TRADE DEPARTMENT

259 Victoria Street, TORONTO 2, Ontario.

Do you know where these are?

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "Inquiry."

BELL, Janet Kinghorn. Born June 15, 1916, at Foulden Parish, Berwickshire, Scotland. To Canada 11-12 years ago and last known to work in the Bohemian Restaurant, Edmonton, Alta. Last contact 1960. Parents: Thomas and Alice Anne Bell (née Yule). Son: Alistair Bell. Latter is anxious and seeks mother. 68-140

COOPER, (or BRYAN), Grace. Born in Dundee, Scotland, July 9, 1886. Father: T. Sullivan Cooper. Lived at one time with a Mrs. O'Brien on St. Clair Ave. W. Toronto 7, Ont. Intended to go for holiday to Florida, U.S.A. It is said that nephews, John and George Robertson, could probably enlighten as to her whereabouts or present condition. Concerned niece, Mrs. Elizabeth Mills, inquires. 69-82

HALLVORSEN, Gunnar Helle. Born Feb. 7, 1928, at Hyllestad, Norway. Parents: Ingebjorg and Hallvor Hallvorsen. Single. Last wrote from Kamloops, B.C. and Blue River, B.C. This in 1961. Believed to have been at Norwegian Club in 1963. Sister, Anlaug Helle, still inquiring. Club in Vancouver, B.C. 66-292

LAING, Allan (Alan) Pollok. Age 85. Born in Halifax, N.S. In 1944 he was a farm worker. Last heard from by letter in 1944. His address then was San Francisco, California. His father was the Rev. Robert Laing. The family solicitors are most anxious to know of him. Is there anyone who can help? 67-287

LUCAS, Luke. Born at Ludworth, Leicestershire in 1900. Last known to live at Sault Ste. Marie, Ont. (1918). Parents were Luke Lucas and Emily Perrin. Worked for the C.P.R. as a fitter. A step-brother, John Barry Lucas, inquires. 67-134

MANNYVALI, Erkki Johannes. Born May 30, 1916, in Helsinki, Finland. Mother: Iida Salin. Married to Kay about 1961. Four children, three of whom are Mikael, Markus, and Peggy. No word since 1963. Carpenter. Last address was Nanaimo, B.C. His sister, Mrs. Kosonen, inquires. Mother has passed away. Estate matters to be settled and also sister is anxious about him. 67-92

MEADUS, John. Born Jan. 8, 1896. Regimental No. 672822. World War I. Private. Gunner. Last heard from in 1916, from Nfld. Parents: Abraham John and Sarah Meadus. Deceased. Sisters, Barbara and Bertha also deceased. Sister, Mrs. Suzanne Snelgrove, is the anxious inquirer. 69-81

McGONIGAL, William (Bill). Born June 21, 1941, at Brampton, Ont. Labourer. Parents: Edward and Edith McGonigal. Wife: Bonnie. Last known to live in Calgary. Last heard from was Christmas, 1965. Mother is very anxious. 67-78

NELSON, Charles Phillip Roy. Born Nov. 7, 1902, in England. Farmed in the Saskatoon, Sask., area. Has not been heard of by the inquiring cousin, Miss Ailsa Mary Williams, New Zealand, since 1960. 69-76

OLIVER, Thomas George. Born Nov. 16, 1930, in Belfast, N. Ireland. Painter. Marital status unknown. Left the Old Country about 1962 and has not been heard from since 1965. Worked for DeHavilland Aircraft Co., Ltd.

and lived in Toronto, Ont. His mother desires to hear from him. 67-394

PEDERSEN, Nellie Johanne Marie (née Fyrstenborg). Born in Denmark, Jan. 4, 1928. She and her husband, Arne Eskild Pedersen, to Canada in 1957. Latter could be working on a farm. Mother has not heard from daughter and is very anxious she write. When writing a friend in homeland, the Pedersens lived in Vancouver, B.C. 69-77

REID, Wallace Gordon (Wally). Born Sept. 20, 1938, at Roblin, Man. Has worked for West Coast Shows and as a truck driver. Last heard from by letter Jan. 20, 1968. Was then in Ville La Salle, Que. His parents are John Johnston and Ida Christena Reid. His father has passed away and mother desires to locate son. 69-128

TAYLOR, Mrs. Vera Lenore (née Thomson - nickname - Vickie). Born Sept. 23, 1932, in Manchester, England. Married to Albert Taylor (separated). Last heard from August 31, 1965, when she had a Toronto, Ont., address. Parents: Leonard J. and Vera Thomson. Children: Margaret Victoria (Vickie) and Christine Jeanne Taylor. Very athletic, capable. Before her marriage was a stage dancer. Parents love her and desire to know whereabouts and of well-being. 69-75

WARD, Stanley Arthur. Born Feb. 7, 1934, in Vancouver, B.C. Truck driver. Parents: Frederick Ward (deceased) and Kathleen Ward (née McKeown). His grandmother, Mrs. Beatrice Ward, most anxious to contact. 68-622

NOTES IN PASSING

A son, Christopher Kingsley, was born to Captain and Mrs. Maxwell Ryan of the Editorial Department, on April 28th.

At a recent Convocation of the Ontario Bible College the degree of Bachelor of Theology was conferred on Captain Philip Williams of Greenwood, Toronto, Corps. The Captain also holds the degrees of Bachelor of Arts and Master of Education.

SOLUTION TO HIDDEN MESSAGE

Froth; 18. Restive; 19. Intail; 20. Essex; 21. Nephew; 22. Dorothy. fledged; 13. Tempress; 14. Urmost; 15. Abhors; 16. Loveth; 17. Z. Symphony; 8. Other; 9. Unwary; 10. Refth; 11. Mope; 12. Un-; 1. Deposits; 2. Intaglio; 3. Cashew; 4. Kittenish; 5. Ether; 6. North; 7. Mutual friend). All the big silver spoons and forks widened the mouths of the company expressly for the purpose of thrusting the sentiment down their throats with every morsel they ate — Charles Dickens ("Our Mutual Friend").

Major Ronald Walker of the Montreal Men's Social Service Centre has been relieved of his mother who passed away at Brampton, Ontario.

* * *

Ret. C.S.-M. C. F. Walter of Bloor Central Corps has been promoted to Glory. Major May Walter of Winnipeg Grace General Hospital and Captain Stanley Walter of Metro Toronto Divisional Headquarters are members of this well known Salvationist family.

* * *

Word has been received from International Headquarters that Major Eva Cosby has left Hong Kong for homeland furlough in Canada. The Major plans to leave England June 9th on the Empress of England, arriving at Montreal, Que. Her furlough address will be R.R. #4, Athens, Ont.

* * *

Captain Rose ter Telgie has been appointed as Private Secretary to the Territorial Commander of South America East. Her new address is Ejercito de Salvacion, Sucursal 3, Casilla 194, Buenos Aires, Argentina, South America.

* * *

Brigadier and Mrs. Charles Stewart of Tanzania, East Africa, will leave England on June 9th for homeland furlough. Their address will be 88 O'Neill Street, Chatham, Ontario. Christmas mail posted in Canada in September, October, and November is now being delivered. The Brigadier and his wife express their appreciation for all the cards and messages received.

* * *

During a campaign which was conducted by Brigadier and Mrs. Andrew Martin (R) in the Pittsburg (U.S.A.) Division, the Brigadier accompanied the corps officer at Franklin, Pa. to the Kiwanis Club, where he offered a memorial prayer in honour of the late President Dwight D. Eisenhower.

THE STORY SO FAR

Herbert Lord was sent to Korea as a young Salvation Army officer. After serving there for more than twenty years he, with his wife and family, was appointed to pioneer the Army's work in Malaya.

When Singapore fell in World War II, Lord, with many others, was interned for three and a half years. In 1947, he was appointed as Territorial Commander for Korea.

Under Lord's leadership, the Army work in this newly liberated country moved ahead rapidly.

NOW READ ON

Chapter 6

A Divided Country

STATESMEN at the head of affairs in Russia, Britain and the United States of America had agreed that at the end of the Second World War Russia would take the surrender of Japanese forces in Manchuria and North Korea. The United States was to see to South Korea. To facilitate this arrangement and for purposes of administration a line of demarcation marking the two zones of influence was to be the 38th Parallel, the line of latitude crossing the "waist" of the country.

Russia fortified this line and made it a frontier facing south. America took similar steps and soon had entrenched forces looking northward across the new and now formidable barrier which divided North and South Korea.

When matters came to a head there was little warning. Herbert Lord and his wife emerged into the street after attending a morning meeting in Seoul, capital city nearly fifty miles south of the 38th Parallel, to find the thoroughfares strangely quiet. They soon learned that the streets had emptied when the people heard the ominous news that North Korean forces had at dawn launched an attack, crossed the line and were advancing south to the capital city. It was Sunday, June 25th, 1950. Lord never forgot that date.

The situation deteriorated rapidly during the night. On Monday the British Minister, Mr. (later Sir) Vyvian Holt, called for the Army's leader and said: "I know that you have already decided that you are not going to leave. But you must know that your wife and all the other Salvation Army women working here have been ordered to leave by the government. They must pack up and be ready to be evacuated early tomorrow morning."

Herbert Lord (now Lieut.-Commissioner) saw his dear one board the bus with the other women. A long time was to pass before they saw each other again! He never contemplated for a moment any idea of leaving his Salvation Army comrades at the approach of trouble. Immediately the city fell, all Army leaders were placed under house arrest, as

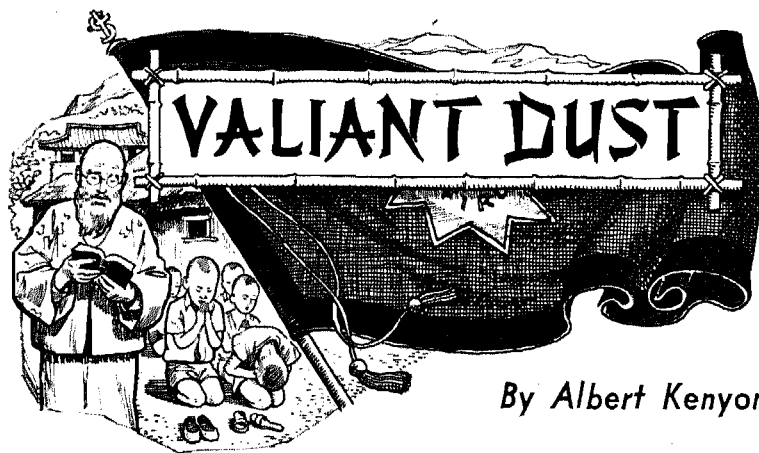
were other diplomatic and business men.

The outlook was grave indeed!

Herbert Lord went to see the British Minister. As the Army leader was alone he was offered hospitality in the residency.

The following Sunday afternoon the compound gates were opened hurriedly and a jeep entered filled with North Korean troopers armed with automatic rifles. The British Minister and Lord were ordered into a station-wagon which had pulled up behind the jeep. When they asked to be allowed first to change into more suitable clothing permission was refused. They were told they were wanted only for checking names and addresses; they would be back in time for the evening meal.

At the Security Police Headquarters both were interrogated



By Albert Kenyon

at great length, left alone, and then questioned again until long after midnight. The rest of the night they had to sleep on chairs.

Next day they were joined by other Europeans and Americans, who had been similarly picked up. They included the Vice-Consul, George Blake, who was born of a Dutch mother and an English father in Rotterdam. He could speak fluently in English, German, French and Russian. Most of them were only casually dressed. Lord himself was in a light, unlined uniform; Holt, the British Minister, had on a pair of slacks and a jungle jacket.

Through the Salvationist a Korean military officer told the assembly that for their own safety, protection from the bombs of the United Nations planes, they would be taken outside Seoul. The party eventually num-



Lord and the other civilian prisoners board the train, destination unknown.

bered between sixty and seventy civilians. All took shelter in a school emptied of all furniture and fittings and there they had to sleep on the floor.

Of the thirteen nationalities represented in this civilian group the youngest was a baby of nine months and the eldest a Roman Catholic priest of eighty-two years. There were other priests and nuns of various orders, Anglicans, including Bishop Cecil Cooper, and three men and three women American Methodists.

oners were forced to abandon the train and seek cover from raiding planes. Succeeding days took on the same pattern—in and out of the train, travelling in crowded and stifling conditions with poor food and little or no sleep. Treatment was harsh, persecution was rife all the long way to the Yalu River and the frontier town of Manpo. Here the prisoners and internees were separated and housed in two long, low buildings which had once served as quarantine barracks for immigrants arriving from Manchuria and the north.

On behalf of his friends, the Army leader ignored a pointing gun as he objected to the proposed imposition of oppressive restrictions in the new location. The regulations were not applied.

By means of the "grapevine" Herbert Lord gleaned much useful information, and on October 7th he learned that General McArthur's army had crossed the 38th line and was rapidly advancing northwards. Jubilant, everybody fondly anticipated that the general's forces would overtake them soon. But it was a forlorn hope for, although a fortnight later Pyongyang was captured, the nearest the American column ever came to the weary and waiting crowd was twenty miles away. Not far—but much too far.

At the same time, from a different direction, Chinese military forces poured into the country in thousands. These soldiers were well disciplined and trained, and fully equipped with modern weapons. To the experienced men with the Commissioner it was a depressing as well as an ominous sign. It meant a broadening and lengthening of military operations; a full-scale war.

For the captives the immediate effect was a continuance of the march and the yelling by their guards of *Bali! Bali! Bali!* which could be interpreted "Quickly! Quickly! Quickly!"

(To be continued)